

THE PACIFIC

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With Forward Face.

“LET me but live my life from year to year
With forward face and unreluctant soul,
Not hastening to nor turning from the goal;
Nor mourning for things that disappear
In the dim past, nor holding back in fear
From what the future veils; but with a whole
And happy heart that pays its toll
To Youth and Age and travels on with cheer:

So let the way wind up the hill or down,
Through rough or smooth, the journey will be joy;
Still seeking what I sought when but a boy,
New friendship, high adventure, and a crown,
I shall grow old, but never lose life's zest,
Because the road's last turn will be the best.”

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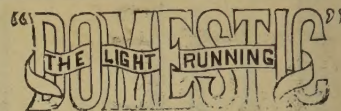
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Unless the causes are removed, the bad moods of one day are apt to follow us into the next.—E. P. Roe.

It is a mistake to suppose that everybody will have the same opinion about everything that you have.

"The Lord's work can only be done with what we sacrifice, not by what we think we can spare."

THE PACIFIC

FIRST PURE, THEN PEACEABLE; WITHOUT PARTIALITY AND WITHOUT HYPOCRISY

Representative of the Congregational Churches of the Pacific Coast

San Francisco, Cal.

W. W. FERRIER, Editor.

Thursday, October 23, 1902

Training the Sight.

"As Jesus passed by" on one occasion, we are told, "he saw a man blind from his birth." The form of the sentence is suggestive. Jesus saw many things which others overlooked. He saw Zebedee and his sons in a boat mending their nets. He saw the paralytic lying in one of the porches of the pool of Bethesda. He saw the crouching figure of the woman with the issue of blood notwithstanding the crowd. Such things were always arresting his attention; and, as in the cases referred to, important results were apt to follow. Indeed a large part of his ministry was of this unpremeditated sort, growing out of casual meetings. One is surprised to find what prominence is given in the gospel memoirs to these wayside ministries. Here, for example, was a blind beggar encountered on the public road. To the disciples he was a blind man and nothing more. A glance was all they gave him. Their only interest in him was as suggesting a theological problem. But Jesus saw *him* and found here a subject for healing mercy.

The incident has important bearings upon the conduct of life. Sight is not only an endowment but a trust. It demands cultivation. Abuse of it, as by reading on the cars, by inattention, or by direction to improper objects, involves grave moral issues. The different use of their eyes, indeed, is largely responsible for the different worlds which men inhabit. People see what they have trained themselves to see; what their business, or general course of life, fits them to see. A sailor's eye looks far away beyond ordinary vision; a watch-maker's eye is skilled to detect the minutest points in his specialty; but is worth little for long distance views. A tailor or a shoe-dealer instinctively observes what falls within their line of business, and so with an artist or worker in any other handicraft or trade. Solomon's observation in passing the field of the slothful came very naturally from one who was a horticultural expert. Discoveries reward those who can appreciate them.

The first step in scientific study is to train the sight. That was the method of Prof. Agassiz with his pupils. His great difficulty, as he said, was that the sight had either been wholly neglected or misdirected. Of the two the former was the loser. The modern kindergarten training works on the principle of securing distinctness and accuracy of sight. One of the tests to which in-

structors sometimes put their pupils is that of placing an object before them and calling for a detail of the points observed. Another test is that of walking rapidly along a business street, past a shop window, or a row of them, and comparing the recollections of the objects there exposed to view. Marvellous results often follow such a course of training.

The vital relations of sight to character are easily understood, in view of these facts. It is possible so to train the eye, as wholly to shut out objects which lie outside the field of indulged vision. Thus continual dwelling upon the material aspects of any object will unfit one to appreciate or discern its spiritual qualities. A sensualist, for example, inevitably misses the highest elements of beauty in the human face or form. He simply cannot see them. Spiritual defilement becoming the infirmity of the physical organ. A taste which has been developed by artistic daubs is incapable of appreciating the works of a pure imagination. The eyes of such are holden that they cannot see. The unsightly billboards which flaunt their crudities and immoralities along our highways and in places of public resort, are not only an abomination to the cultivated, but an outrage upon the immature and morally weak. There are so many schools of vice, training our youth away from those ideals of beauty and of virtue, which, elsewhere, at such cost of strength and treasure, we are keeping before them. It is nothing less than arrant folly thus to allow unprincipled selfishness to defeat our plans of public improvement. Merely as an educational measure, if for no other reason, these abominations ought to be suppressed. True civic righteousness, indeed, demands that only that which is morally pure and elevating shall meet the public gaze, and that the public eye be trained to distinguish between real beauty and meretricious charms.

Another demand, only less vital, is the encouragement of a habit of seeing what is bright and genial in persons and things; of dwelling upon their beauties rather than their deformities; of discerning kindness and goodness wherever possible, in the countenances we look upon; of giving these, as it were, "the right of way" among impressions, rather than those which an unsympathetic critical spirit would fix upon.

More than this, the habit of loving service should

be allowed controlling influence in the education of the eye. That was distinctively the way of Jesus. He *went about doing good*, and, wherever possible, *seeing good*. He looked upon men through this glass. They were present to His sight as objects of beneficence. He saw in them the need and the possibility of relief. His eye fastened upon those features. To do good to all the people He could, in all the ways He could, was the constructive law of His life. He was able to do so much of it.

It has regulated the intercourse of all distinguished benefactors with their fellow-men. This way of looking at others has come to be second nature with them, as we sometimes say. They do it as a matter of course. It is the open secret for all who would live the highest life; for the highest life, in God or man, is the life of service—of natural, unconscious service. It would transform the world, if it could be generally adopted as a principle of life. More and more it would push back, out of sight, the unsightly and repulsive objects, save as these were surrounded by a halo of compassionate love; more and more it would bring into prominence the points of possible relief; more and more it would reveal the diviner qualities in men and things—the beauty and the goodness which are everywhere around, if only we have eyes to see them.

To eyes thus trained, certainly, daily visions will show a world wherein all things have become new, a very different world from that which the self-seeker inhabits. May it not suggest also a form of seeing God, unrealized as yet even by the purest in heart, save by transient glimpses?—a sublimation of vision, through the development of the spiritual body—for there *is* a spiritual body, more richly endowed, as it is of higher order than the natural body—no longer seeing the eternal glories as through a glass darkly, but face to face?"

Recollections of a Long Life.

Dr. Theodore Cuyler has given us a most delightful book of reminiscences. His long life stretches over a wide area, which he fills with familiar portraits of famous people and important events, whether he lies down in the sweet meadow hay with Spurgeon, or listens to the power of Moffat's eloquence, or is moved by the eccentricities of Binney, or gazes with awe upon Daniel Webster, or describes the masterly sermons of Dr. Alexander of Princeton, he charms and instructs. He gossips about work in the pulpit, written and unwritten sermons, subjects about which he and others preached, and the duties and responsibilities of the pastorate. He says: "Whatever makes the gospel of Jesus Christ more clear to the understanding, more effective in arousing sinners, in converting souls, in edifying believers and in promoting pure, honest living, is never out of place in the pulpit." He chats informally about some famous preachers in Britain. Writing of Binney he says: "He was a man

of elegant bearing, and rolled out his ornate sentences in a somewhat theatrical tone, but the hushed audience drank in every syllable greedily. On a very warm Sabbath evening I went into the business end of London to the 'Weigh House Chapel,' and heard Dr. Thomas Binney. His topic was Psalm 147th, 3d and 4th verses—'God is the Creator of the universe, and the Comforter of the sorrowing.' He thrust his hand into his breeches pocket and then ran his other hand through his hair, and began his sermon with the stirring words: 'The Jew has conquered the world!' This was the prelude to a grand eulogy of the Psalms of David. He then unfolded the first part of his text in a most original style, made a long pause, scratched his head again and said: 'Now, then, let us take some new thoughts and then we are done.'"

Dr. Cuyler goes on to say that years after he met Dr. McLaren of Manchester, to whom he described this sermon. "Were you there that night?" inquired McLaren. "So was I, and though only a boy of sixteen, I remember the whole of that discourse to this hour." His description of the great missionary address by Dr. Alexander Duff in the Broadway Tabernacle, New York, is notable. "With one arm he huddled his coat up to his shoulder, with the other he sawed the air incessantly, and when intensely excited, he leapt several inches from the floor, as if about to precipitate himself over the desk. * * After nearly two hours of this inundation of eloquence, he concluded with the quotation of Cowper's magnificent verse: 'One song employs all nations,' etc. With the utmost vehemence he rung out the last line, 'Earth rolls the rapturous hosanna round.' He could not check his headway, and repeated the line a second time, louder than before, and then with a tremendous voice that made the walls reverberate, he shouted once more: '*Earth rolls the rapturous hosanna round*' and sank back breathless and exhausted into his chair. 'Shut up now this Tabernacle,' exclaimed Dr. James Alexander. 'Let no man dare speak here after that.'"

Several times of late there have been items in the daily papers about what has been called the escape of two Chinese students into Canada while they were under bonds awaiting the correction of some irregularities in the papers which they had brought for admittance to the United States. One would infer from these newspaper items that the young men had actually sought to escape from this country into Canada. The young men thus mentioned are the two whom Miss Luella Miner, an American Board Missionary, brought to this country about a year ago for a course of study in Oberlin College. We do not understand that their bonds required that they remain in San Francisco. While hereabouts they were not in the city much of the time. They were allowed to go to Oregon and Washington without objection. While there Miss Miner concluded to have them go to Oberlin and await there the outcome of their

case. She thought that she could, starting from the United States territory, traverse British territory by way of the Canadian Pacific railroad, and enter our own territory again. When the Chinese passengers attempted to cross from the Canadian side, the United States Customs officials refused to allow it. They were forced to remain in Canada. They never escaped; never made any attempt to escape. Finally ascertaining that their entrance to the United States along the Eastern Canada border was impossible they decided to retrace their steps, come back at the point at which they had gone out and let the law take its course. It is said that it means deportation. If it does, all we have to say is that it is a disgrace to our civilization.

Notes.

A friend writes us from Puget Sound: "Mrs. A. P. Peck has been in this region and has captured the people. She is a capital talker on missions in China."

Any pastor or Sunday-school superintendent can have the little book of Bible questions and answers by sending the postage to this office; nine cents for fifty; eighteen cents for one hundred.

The Rev. S. M. Freeland of Seattle, who has for the last twelve years done an excellent work as acting pastor of many of our leading churches while they were without pastors, has been called to a similar service for the State street church of Portland, Maine. He is expected in Portland the 1st Sunday of November. Accompanied by Mrs. Freeland, he will leave Seattle this week on the trip East.

A few weeks ago we made reference to "the pious fund" arbitration matter between the United States and Mexico in the interests of the Roman Catholic arch-diocese of San Francisco. The unanimous decision of the arbitrators, since rendered, gives to the arch-diocese the sum of \$667,742.85, the amount due between 1869 and 1902, and an annual amount of \$20,233.97 perpetually. This decision was based on the promise of the Mexican government in 1842 when it took possession of "the pious fund." It agreed then to pay interest on the sum perpetually. The Spanish monarchy in America has faded away, but Spanish money will go on doing missionary work here as long as governments and international courts shall continue upon the earth.

The Rev. Dr. C. E. Jefferson, pastor of the far-famed Broadway Tabernacle of New York, says in the last number of the Tabernacle Tidings: "This is a good time to subscribe for a religious newspaper. Every Christian home ought to have one. Children ought to get in the habit of reading church news. They cannot be too early initiated into our great missionary and philanthropic movements. Fathers and mothers ought to keep abreast of current movements of the times. The secular press does not give a view of the Christian church which is accurate or satisfying. Some papers treat it with respect and fairness, while many papers either ignore it or record its doings in a way which leads to false impressions. Every Christian ought to know what the Christian church is really doing, and he can learn this nowhere else so well as in a religious paper. We Congregationalists have three most excellent denominational journals: the Congregationalist of Boston, the Advance of Chicago, and the Pacific of San Francisco. All three of them are worth reading every week. Sub-

scriptions for any one of them may be sent to our church stenographer, Mrs. A. R. Munro, 119 West 40th Street." Surely this is worth repeating here on the Pacific Coast. We wish that the man who said a few weeks ago that The Pacific went into his home, but that he never opened it, might read these words.

A few months ago an article from the pen of the Rev. Dr. Samuel H. Willey, entitled, "American Congregationalism Entering the Nineteenth Century," appeared in the columns of The Pacific. It met with great favor all over the country. Friends who recognized its value have had it published in a neat pamphlet of sixteen pages. All who have not preserved the article as it appeared in The Pacific will do well to possess themselves of a copy in pamphlet form. In a prefatory note Dr. Willey says: "I wish to say here, what there was not room to say in The Pacific, that my study of the history of American Congregationalism impress me with the fact that it has never before entered a century so free from hindrances and embarrassments as it is now when it enters the twentieth. It has outlived the time when its essential democracy was a reproach and when it subjected those who were suspected of practicing it to the severest persecution." We notice that the cover page title of Dr. Willey's article is "American Congregationalism in the Nineteenth Century and Entering the Twentieth." This more comprehensive title is the better one, for in conclusion the article traces the expansion of American Congregationalism during the latter half of the nineteenth century, and stands on the threshold of the twentieth. All who read it carefully will be better prepared to direct aright the course of that Congregationalism along these opening years of this new century. They who know the past are most capable of shaping aright the future.

Dr. E. Lyman Hood well says in his article in The Pacific last week that "there are great numbers in our communion who have only a faint conception of what Congregationalism is." And he gives an excellent list of books which if read with attention, would soon change this state of things. But there are several smaller books, mere hand-books, they may be called, that, in a good degree will serve the same purpose with busy people. One is by Rev. Dr. H. M. Dexter, which is a digest of his greater work, a book of two hundred pages and is a standard authority for reference. Another is a manual, giving our principles, doctrines and usages, by Rev. Dr. J. E. Roy, a well-known leader in Congregationalism in the Middle Western States. It is a book of only fifty pages, but all essential information is condensed in it. Another, still smaller, by Rev. Dr. James Tompkins, published in 1889, shows how Congregationalism is adapted to the wants of the times. All these can be had from our publishing society in Boston. But another has been more recently published by the Advance Publishing Company, 215 Madison St., Chicago, written by Rev. Dr. G. N. Boardman, late Professor in Chicago Theological Seminary. This consists of only eighty pages, but it is very complete in the information it gives. The author was originally a New England man, and discusses our doctrines and polity like one familiar with them from his youth. He sketches its history and methods of work in a manner brief but clear.

A happier church people, perhaps, was never seen anywhere than those of Plymouth avenue, Oakland, last Thursday evening, after the council which they had called to advise them had brought to them the following finding: "Resolved, that after careful consideration of all the facts brought before us with such commendable

frankness by the people of Plymouth Avenue church, we recommend that the church continue its existence and work in its present field." Ten churches had been asked to the council, to be represented by pastor and delegate. Nineteen persons were present and the vote was thirteen to six in favor of the continuance of the work. We believe that the advice was wisely given. There are forty-five resident members; of this number thirty had expressed a most earnest desire to go on with the work, four were undecided, four others preferred its discontinuance, and seven had not been interviewed as to the matter. It was the opinion generally in the council that the continuance of the work at that point would not interfere with the work of the Fourth Church, and that it was not at all certain that there was not a fairly successful future for Plymouth Avenue Church; certainly, that under all the circumstances the time had not come to advise them to disband. This would have resulted in their scattering widely. It was made evident that there was no disposition on the part of the Presbyterians to take hold in that locality in any such manner as to insure the success of a Presbyterian church, there being more than two hundred Presbyterians in that neighborhood, mostly members of the First Church, and only fifteen desiring work there other than the mission located some blocks distant. It was evident that the Plymouth avenue people would not unite with the Fourth Church even if they would disband and that they would seek affiliation largely with the down-town churches of other denominations where they were not needed; and so the finding was as given in this note. We believe that through it in some way Congregationalism in that part of Oakland will find marked advantage in future years. We ask for Plymouth Avenue Church the sympathy and help of all our church people. There are in Oakland now, and there will be people going there, who can find with that organization a pleasant church-home and make their lives count for great good.

The Religious World

Seventy-five Methodist churches in Chicago have an indebtedness aggregating \$300,000. A concerted attempt to pay that indebtedness during the next two years is to be made by Chicago Methodists.

In the Canadian Methodist General Conference the question of admitting women as delegates came up for consideration and was set aside for four years by a tie vote. Women will get there finally. It is their right and ultimately rights are secured.

There are 147 churches and 9000 members in the Presbyterian synod of Washington. Eight new buildings have been erected during the last year. Evangelists accredited by the General Assembly will be secured for work in each presbytery. The first ten days in November will be devoted by pastors and laymen in the various churches to an effort for the conversion of people outside of the church. This is in accordance with the recommendation of the Evangelistic Committee appointed by the General Assembly which suggests to pastors that for this length of time they drop every other form of service and other interests, and to devote every morning, afternoon and evening to conversation with men and women for their conversion. Elders and others are urged to assist. It is said that the suggestion has met

with much approval, and that all over the country the church people are ready to engage in this forward movement. Twenty-five evangelists are to be placed in the field in a short time, and pastors of an evangelistic turn will hold meetings in neighboring churches. From such a campaign much fruitage may be expected confidently.

When the Rev. Dr. Parker of London returned recently to his Thursday pulpit he was greeted by an attendance of nearly three thousand people. The British Weekly says: "That such a congregation should assemble in the middle of the day, in the middle of the week, and in the heart of the City of London, to welcome a minister who has been preaching more than fifty years, is a fact of full meaning. It proves that given the true preacher the attraction of the pulpit will never die. It proves also that the preacher need not lose his power by the passing of years, or by the changes of thought and feeling. Dr. Parker is seventy years old, but he is not old. Sir Walter Scott relates that when someone was mentioned as a fine old man to Swift, he declared with violence that there was no such thing as a fine old man. 'If the man you speak of had either a mind or body worth a farthing, they would have been worn out long ago.' There are some, however, who live to prove that the fire of the spirit may be built up rather than dulled by time. Instead of waning, Dr. Parker's power over the people has distinctly grown. There are many preachers who are justly regarded with admiration and affection, but it is to one London preacher that all eyes turn in recognition of his supremacy. We are all aware that with the passing of Dr. Parker there would disappear the last great orator left in London."

The Rev. Dr. A. B. Simpson secured pledges for \$60,156 for the foreign missionary work of the Christian Alliance on a recent Sunday. This makes the amount secured by him this year \$160,000. He expects to raise \$200,000. Last year the contributions were \$186,000. In his sermon Dr. Simpson said that the men who are willing to lay down their lives in battle for their country number one in each hundred. But that only one in every fifteen hundred church members are willing to give themselves to the service of the missions. Seventy-five million dollars, he said, had been spent in attempts to reach the North Pole, an amount greater than the whole Christian world has given for foreign missions in a century. He emphasizes the need for workers in the foreign field by the statement that there was only one missionary to every sixty thousand of the heathen, while in this country there is one minister for every seven hundred people. Among the pledges made there were three for \$5000 each, one of \$4000, one of \$3000, one of \$2500, one of \$2000, one of \$1000. Dr. Simpson says that less than one per cent. of the persons who make pledges default in the payment. A year's time is given for payment and no one is ever asked to make payment. The pledge reads as follows: "In dependence upon God I will endeavor within — months to pay the sum of — to the Christian and Missionary Alliance for the evangelization of the world."

A member of the Congregational deputation from England to Canada writes in the London Examiner as follows: "We are welcomed to Winnipeg by our minister there, Mr. Silcox. We spent the morning of the day in viewing the city. I need scarcely speak about its magic and almost miraculous growth. Thirty years ago Winnipeg was practically non-existent. Buffaloes

roamed over the prairie. Today Winnipeg is a town of 50,000 inhabitants, with all the latest appliances of civilization. We have a good church at Winnipeg, and in Mr. Silcox we have a striking preacher, who gathers a congregation together every Sunday which quite fills the capacious building. Indeed, on all hands it is allowed that Mr. Silcox is the ablest preacher in the city. And yet here, again, the hard fact faces us that while the Presbyterians have gone ahead by leaps and bounds, and have multiplied churches right and left, we are left where we were twenty years ago, with only one. It is true an attempt was made to establish a second church in another part of the city. But the attempt proved a failure, and after a chequered career Maple-street has come to the end of its existence as a Congregational church. Again we ask—Why is it? Is it a case of lack of energy, and foresight, and faith on the part of the local Congregationalists? Or is it that somehow or other Congregationalism does not suit the genius of the Canadian people? The interview with our Winnipeg friends on the Friday evening did not cheer us very much. The general impression seemed to be that in the Canadian Northwest there was little room for Congregationalism because Presbyterianism and Methodism so fully covered the ground. One cannot help but rejoice in the magnificent work these two great churches are doing, yet one is loth to think there is no place for our distinctive Congregational witness? Congregationalists did great things for England; they did great things for the United States; have they no part to play in Canada?"

Acorns from Three Oaks.

Aloha.

Raptures and Remorse.

It's a tremendous strain on human nerves to go through such a blessed and brilliant convention as that at Petaluma and then come home and work and enjoy to the full the contagious enthusiasm of such a County Endeavor Convention as closed on Saturday in Saratoga. Happy town to be desired by the choice Endeavorers. It was right on the heels of a heavy harvest and there was little we could do in the way of flowers and banquets. All we could promise was a welcome, a place to meet, some warm and wholesome drinks to make their basket lunches taste good and perhaps some Congress Springs Soda to put a little fizz into their feelings. But they came, three hundred and fifty-eight of them, afoot and on cycles, in elegant carriages, and in four-horse stages, as alert, bright-eyed and wholesome a company as one might wish to see and they captured the town.

Some godly pastors have been preaching reform, and latterly some noble editors and newspaper owners have been blazing away of righteousness so that the theme of the convention "Good Citizenship" was, to speak, in the air. But it was brought near and made practical by many addresses and clear discussion. If the other four million Endeavorers whom the loving Portland pastor has led into such harmonious, educative, and stimulating fellowship are like unto the five hundred who wrought joyfully together in sunny Saratoga on Saturday, the kingdom of God among young people opens hopefully for the new century.

The convention was not all talk and there was no buncombe from beginning to end. There were missionary addresses up to the Petaluma standard and a hundred dollars were easily raised toward a Boys' Club in San Jose. May it grow to more than take the place of the defunct Y. M. C. A.

I've always noticed that the devil is especially ready to catch a fellow when he has been up a spiritual mountain. His horse steps on his toe and he wants to whack him with a shovel, or someone gives him a scolding he does not deserve and he gets hot. Satan hasn't caught me this time but he has before now and this warning is most lovingly written for others to be on guard.

If you fall, dear young Christian, tell the Saviour you are sorry. Get up and go on again. Welcome reasonable raptures. Do not lapse down into useless remorse.

Loving Animals.

The capacity of animals to love and trust and to call out human affection is something touching and wonderful. I have not dared write of the death of a beautiful dog one of the noblest I ever saw, which was sent to me by dear ones in the loins of his mother and which claimed proud heredity from old Minneapolis Dan. He made friends in Washington and Oregon. He found the bear for us and held the buck. Brother Harrison and Edwin saw his first long swim for the big mallard and the crowd of parsons who put trout in Crater lake remember Rex's plunge down the snowy mountain-side for the last ball and the Alpenstech. He carried the paper over to Forrest as evening came on and when some wild leghorns flew over the fence he held them carefully between his paws until we could put them back safely out of the coyotes' reach. Dear, loving, obedient, beautiful Rex. When that sad night he trailed some small rabbit across a neighbor's ranch, we think he found poison put out for coyotes. In anguish he made for home. Oh! that he might have reached the door and called us! There was the dialized iron all ready for him. (Have it ready friends for your dogs, you may save a dog's life, and prevent some children's heartache.) But our dog lies beside his beautiful mother under the white elm, buried in the soft lap which Brother Perkins provided for him and we are none of us at Three Oaks ashamed of the tears which flowed at his burial—have flowed since, and dim our eyes now. We have to get our own paper now in dust, or damp, or rain. Little Eighty-three tries to comfort us and her new brood—gentler than anything I saw or ate at Petaluma, fly to eat out of our hands. A choice litter of puppies have special welcome because their father is no more. One of them went up to Healdsburg with the Petaluma Convention train and made a happy family happier. You'll find another at "Raymonds" on the Los Gatos hill and two have fun alive at "Three Oaks" and take about all the time we have for "Dogmatics." There Brother Clapp have you an "acorn" with enough canine flavor for you? Washington Fox your brother Rex has gone where elect dogs go. Be good as he was.

Rev. E. J. Singer of the Sunday-school and Publishing Society has gone to Washington for a month's vacation. During his absence he will attend the State Association meeting at Spokane. His correspondence will be attended to at Congregational headquarters.

Reno.—With the close of the vacation season comes increased attendance and interest in all departments of the church in Reno. The recent organization, by the men of the church and congregation, of an "Outlook Club" is a movement from which great good is expected. In the way of work with and for boys, there is a club, "The Endeavor Comrades," under the leadership of the pastor. Rev. W. E. Stewart, formerly pastor at Woodland, finds a good field of work in the Sunday-school, of which he is the superintendent.

Christian Unity

A paper read before the Congregational Ministers' Club, San Francisco, June 20, 1902, by Rev. S. D. Chown, D. D. of Toronto.

The vision splendid which filled the mind of Christ, as he pressed forward to his baptism of suffering, was that of a world lapt in the reign of universal law of righteousness; a city coming down from God out of heaven prepared for the beauty of holiness as a bride adorned for her husband. His vision was in concentrated splendor that which has haunted the minds of all of the great men of the world, whether they have wrought with the military, with material, with intellectual or spiritual force. Militarism has sought to unify the world under an Alexander, a Caesar, and a Napoleon. Material force is grasping for the same end in Morgan. Cecil Rhodes, though dead, yet speaks with the power of the intellect as the voice that makes for unity. These men wrought as empire-builders; Christ as a world-builder. They must fail because nothing but the spiritual force of love can cement the various peoples and nations together. It is only the insight of love that can—

"See the vision of the world and all the wonders that
that shall be,

"Til the war drum throbs no longer
And the battle-flags are furled

In the parliament of man, the federation of the world."

This vision splendid has never faded from the leaders of the hosts of Christendom, notwithstanding that the clash of arms and the terrible roar of battle thunder continues to make every lover of his fellows sad and disappointed.

But the disappointment will have some value if it bear in upon the disciples of the Son of Man the conviction that other strifes must be hushed before the flags of nations shall be furled in universal peace. The various divisions of the army of God must settle their differences and unify their purposes before they can consistently lift up their hands to stretch forth the wand of peace o'er all the nations.

I would be ashamed to be known as a minister of the gospel of Jesus Christ if I were not zealously seeking to answer the prayer of my Lord—a prayer most pathetic, offered in the immediate prospect of death, that all his disciples might be one. Opposition to this consummation so devoutly to be wished must surely be sin. To treat it skeptically or as an amiable fad is to trifle with one of the dearest purposes of the heart of Christ; that purpose which is to be the complete vindication of his claim that he was the one sent from God.

Very good persons sometimes excuse their indifference to this issue by declaring that they believe in an invisible church already invisibly united. But what is the church? It is a number of persons called out from the mass, constituted a unit by the principle of faith in Christ and manifesting their unity by partaking of the communion of the Lord's body and being edified together by the preaching of the truth as it is in Jesus. Now, can baptism and the Lord's Supper be administered to or by an invisible church? Can the word of God be preached to an invisible people? The truth is that the bond which unites may be invisible, but the unity of the church must be so clearly manifest that the world through it may know that Jesus is the one sent of God. We labor and travail today, expending tenfold more energy than would be required if we presented a united front to the world. We have already come to the General Assembly and church of the First Born whose names are written in heaven; but this, we are persuaded, does not completely fulfill the purpose of Christ.

Yet, while we most earnestly wish and pray to see a united Christendom, we have no hope of reaching it by inducing all Christians to think alike. Those who entertain such a hope would do well to study how the various creeds came into being. The early Christian church was content that its members should hold the vital truths of Christ's teaching within their Christian consciousness. But heresy, so-called, soon arose which impeached the dignity of Christ and frustrated his method of salvation. The early fathers, seized with the conviction that there is an intimate connection between the head and the heart, between belief and practice, zealously defended their views. This could not be done, however, without morally defining what they themselves believed. Hence arose the first standards of doctrine. There was no desire on the part of the early creed-builders to imprison the intellect or enslave thought. They were animated solely by a purpose to give liberty to the truth by freeing it from the bandages of error that it might minister to the highest moral and spiritual good of the people. St. John's gospel, written to withstand the Gnostics (the Christian Scientists of those early days) and St. Paul's controversial epistles were the first contribution to systematic theology. But human thought is subject to a very interesting law. It swings like the pendulum of a clock from extreme to extreme. The zealous fathers who succeeded the apostles struck the errors they attacked so hard that their recoil carried them into error in the opposite direction. Thus a zigzag stream of thought has come down the centuries, gradually straightening out, we hope, but far from straight in several places yet. And many a preacher is in need of offering up the prayer—

"Let not this weak, unknowing hand
Presume thy bolts to throw
And deal damnation round the land
On him I deem a foe."

It is evident to any one acquainted with the history of theological thought that the same creed for all points of doctrine will never be adopted, and I believe it should never be attempted. It is treason to the human intellect to put upon it the trammel of a creed, and it is a reflection upon the insight of a church that such a thing was ever thought of. It is a blunder that attains the proportions of a crime to regard creeds as tests of faith. Their pure and original intention was that they should be testimonies to the faith. It is both anti-Protestant and anti-Christian to regard them in any other light. If there be anything essential to Protestantism, it is not simply the right but the duty of private judgment in the interpretation of the Scriptures. If anything be fundamental to Christian teaching, it is, "If any man wills to do the will of God, he shall know the teaching if it be of God." Do not let us, then, seek to put thought in a straight-jacket, nor look in that direction for Christian unity.

It seems equally unlikely that we shall reach unity in the form of church government. It is about as sure as anything can be that God did not forsake the church after the second century. The believers in different forms of church government assert that at the end of the second century its genius was Episcopalian; but that does not settle the matter for all time. It is only assumption to say that God's Spirit guided the church during the second century, and ceased to do so ever after. We do not now believe in an absentee God. It was formerly believed that God made the universe, then took his seat on the outside rim to watch it run down under the agency and direction of secondary causes. No thinking man believes that now. "He upholdeth all things by

the word of his power." "In him we live and move and have our being." God is ever acting in his universe, in history and in the church. He is inspiring good men in molding its government according to the demands of the times as he did during the second century. Since no special form of government is enjoined in the New Testament, it is idle to expect agreement upon this point unless it be brought about by the survival of the fittest as tested by the requirements of the future.

Yet surely we must do our utmost to produce unity. But how shall we approach the task wisely and do permanent service in that behalf? Our first duty is to separate the more essential of the Bible from the less essential truths, and to place all possible enthusiasm upon the former. Narrow minds elevate minor minds to a vital place. It is the work of the true disciple to show that the spiritual power and saving efficiency of truth are centered in the beliefs in which all Christians agree. The work of selection does not imply that the intellectual camera is thrown out of focus so that some truths are blurred. Religious unity must not be purchased at the price of mental obliquity. Sound thinking must on no account be surrendered. We simply mean to imply that the truths which contribute to character are of immensely more value than those which affect the understanding only. As a revelation of God, how we feed upon such truths as God's love and God loved the world! As a revelation of duty to God, how important to be impressed that God is a Spirit and is to be worshiped in spirit and in truth! And that he is to be loved with all our heart! How it broadens and intensifies our sense of social duty to read, "Bear ye one another's burdens and so fulfill the law of Christ"! And "ye that are strong ought to bear the infirmities of the weak." These passages are great electric arc lights lifted high and throwing their radiance far out over the whole extent of our sacred Book. The work of separating the essential is being pretty well done by ministers in most denominations, as they feel they dare not enter the pulpit without a burning passage from their King.

The further duty of the church, and one that seems to have been scarcely attempted, is to arrange the truths so extricated in their perspective, placing those of the highest moment in the foreground and shading them off into the distance in proportion as they lack importance. It does not take much theology to preach the gospel. An old physician will cure as many persons with his vest pocket full of medicine as he did with a peck measure full when a young man. A young lawyer will come into court with his arms full of books. He is prepared with all sorts of authorities to throw at the head of the judge. After a few years of practice he will saunter in with his hands in his pockets. The young preacher pads his sermons full of theology, but as the years go by he cares for nothing but an inspiring message from his Master.

Conditions today prevent a Baptist minister communing at the Lord's Supper with an Episcopalian, and they prevent an Episcopalian receiving the Sacrament from a Baptist. Is not that unspeakably absurd from the standpoint of the teaching of Christ? It is enough to make every thoughtful heathen disdain us and to cause devil's jubilation. Yet in just this ridiculous light we place ourselves when we put our opinions in the foreground and life in the background of the picture. Immersion has an immense value, if it implies separation from sin and perfect consecration to God. And apostolic succession has a value that cannot be overestimated if it give men unwonted spiritual energy and fill them with holy power.

But as matters of form these should be relegated away to the background, for in Christ Jesus neither circumcision availeth anything nor uncircumcision but a new spiritual creation. The great "must be" of the gospel is, "Ye must be born from above."

On the Michigan Central Railway, near Clifton, on the Canada side of the Niagara river, there is a place called Falls View, where the train stops for a few minutes to give the passengers a chance to look upon that marvel of this continent—Niagara Falls. One day a gentleman on the train stood gazing enraptured at the roaring, rushing, falling splendor, for it was early morning and the rising sun transmuted the scene into a Mount of Transfiguration. Suddenly his attention was arrested by the chatter of a woman who was pointing to a small pool just below the car window, in which a few ducks were splashing and spluttering. She was saying, "Isn't that pretty?" Pretty! Of course, it was pretty. But who with a soul larger than a chicken's could bear to look at it when the supremely majestic Niagara Falls were not more than a stone's throw away. Yet we have a multitude of people like that pitiable person who sees no difference in the value of religious truths. They see them all like a Chinese picture without any perspective; everything on a dead level. The duty of the pulpit is to correct all this and to put the great vital saving truths in the foreground. When this is successfully done, a long step will be taken by way of preparation for Christian unity. I am much moved when I think of the need of unity among Christian churches. We need it because we are sinfully wasting men and means in our frontier settlements by over-lapping and over-crowding in our work. This is no less than a crime against humanity and a misappropriation of funds prescribed for better uses. We need unity also because we are facing a common foe which does not care a button what form of Christianity it strikes so long as it defeats the most cherished purposes of all the churches. Dean Hodges says effective blows are struck, not with the extended fingers, but with the good hard solid fist. The divided Church threatens the devil with the Roman Catholic finger, and the Congregationalist finger, and the Baptist finger, and the Methodist finger, and the Episcopal thumb, and he faces the assault with great serenity. He knows by long experience that that blow will not hurt. When the united church assails him, he will begin to meditate retreat. Why should not the one question we ask of any church or individual be that which Jehu asked the old Arab chief Jehonadab, whose services he desired: "Is thine heart right as my heart is with thy heart? If it be, give me thy hand."

On the day before the battle of Trafalgar, Nelson took Collingwood and Rotherdam, who were at variance with each other, to a spot where they could see the opposing fleet. "Yonder," said Nelson, "are your enemies; shake hands and be good friends." Now that the great battle of evil is before the Church, why should not all bodies of Christians shake hands and be good friends?

The Church of Jesus Christ is on trial today. Will she continue to let her little shibboleths destroy the unity of her moral force while the liquor traffic, the social evil, gambling and other crimes against civilization bespatter our door steps with the blood of souls that cry out, "O Lord, how long; how long shall Satan triumph over humanity, exposed and ruined owing to ecclesiastical foppery and crassness?" We wed unity for inspiration and strength. A Frenchman tells of the thrill that passed through him when the German army was

marching upon Paris in 1870. A mighty voice arose: one single voice issuing from a hundred thousand throats. It was Luther's choral. The majestic prayer seemed to fill the heavens. It spread over the horizon as far as there were German camp-fires and German men. "We recognized then," he said, "the power which had vanquished us was not the superior force of regiments, but that *one soul* made up of so many souls, tempered in faith, national and divine, and firmly persuaded that God marched by its side to victory." It was this grand united faith which inspired the German army. And when the Christian Church feels the thrill of perfect unity of purpose, it will march forth to speedy conquest of the world. In the old college days when the game was going against a team, a cry was often raised, "Get together there, get together there." And this often pulled victory out of defeat. "Get together there" is what the great Captain of our salvation is calling down from heaven to the various branches of the church. Only by this mean may we pull victory out of defeat. But how shall we get together? Not by union of all the Christian bodies, at least not for many years to come, and likely never. But this does not shut out the prospect of unity and a very practical unity at that. The way out of our present difficulty appears to me to lie in the direction of a federal compact between the churches to prevent waste of men and means on the same fields of toil in sparsely settled places, and the formation of a council to direct the united moral forces of the churches in their attack upon the public evils which infest our civilization. This plan differs from church union in this: Church union would have to do with doctrine, but federation is simply a working union of Christian forces. Federation might be after the manner of the various States of the Union. When the United States adopted a federal government, only such powers were exercised by that government as were expressly surrendered by the various States. With such a notable precedent, surely we can cure the evils of dis-unity by delegating to a representative and elective body, chosen by the various denominations, certain powers to be exercised for the benefit of all; such as the prevention of undue overlapping, already referred to, and arrangements for the united attack on many forms of public evil; increasing those powers gradually as the evolution of the spirit of unity might suggest or demand. Surely under the grace of God and the guidance of Providence, consecrated men should be able to bring such an arrangement within the sphere of practical, ecclesiastical politics. The light shines brighter and brighter on the radiant birthday of American history as the people rise to a full conception of their providential destiny. The achievements of today would never have coarsened in the brain of the most enthusiastic dreamer, but for the union of yesterday. But more glorious far will be the day when the divinely anointed leaders of the embattled hosts of Zion shall meet in fraternal conference and in solemn conclave sign, seal and deliver the holy compact—the constitution of the Christian Church of America. Events move rapidly in our time. Continuing in the spirit of prayer and in humble search for the vital truth of God and its true perspective, we may soon expect to unite our Christian forces upon the great evils of our times. By attacking these unitedly, we shall show that we are animated by the same spirit and actuated by the same high motives; and mayhap we shall see that the things upon which we agree are sufficient to form a basis of organic union. It is not an academic but a practical question. May God hasten the time when this

day shall stride out over the land and the night of disunion flee away.

Southern California General Association.

W. N. BURR,

San Buenaventura, the quiet old mission town beside the sea, entertained the General Association of Southern California this year, at its sixteenth annual gathering. The colony that left South Park church San Francisco, in 1867, and came down to this mission town and planted a Congregational church here, laid the foundations for a church of the pilgrims that has held on through the years, not growing to a large membership, but quietly holding its own and extending its little influence for good. Under the lead of the present pastor, Rev. C. N. Queen, a cozy little parsonage has been built, and the church is doing good work in its quiet way.

The meeting of the Association was on Tuesday, Wednesday, and Thursday, October 14, 15, and 16, the first session being held on Tuesday evening.

During the preliminary service, welcomes from the other churches of the city were voiced by the pastors of the Methodist and Presbyterian churches; and "Father Bristol," who was one of the charter members of the Ventura church, led in an earnest consecration prayer. The Association sermon was given by Rev. H. F. Staats of the North Pasadena church. His theme was "Some of the Things Demanded of the Church Today For Her Greatest Efficiency." Text: 2 Kings ix:24—"And Jehu drew a bow with his full strength." This sermon was a strong plea for earnestness in Christian work, considered under three heads: The church needs to draw with full strength (1) the bow of the gospel, (2) the bow of faithful and reverent service in the sanctuary, (3) the bow of broad Christian unsectarianism.

At the organization, which was the first order of business on Wednesday, Rev. J. H. Cooper, of Santa Ana, was chosen Moderator, Professor A. L. Hamilton, of Pasadena, Assistant Moderator, Mr. W. R. Blackman, of Los Angeles, Scribe, and Mr. W. Brooks, Assistant Scribe.

The general theme of the program prepared for this meeting was "Workers Together With God." The general theme for Wednesday morning was "Home and Family Life." The first paper was read by Rev. H. Geo. Cooley, of Olivet church, Los Angeles, on "Spiritual Instruction; Family Devotion; Reverence for Holy Things." The thought was advanced that in former days more attention was given to religious training in the home than in these later days, and the causes for this were set forth as (1) the treatment the Bible has received during the past twenty-five years; (2) the lessened power of the minister in the community, and (3) changed conditions in the business and social world. The remedy suggested was that the church must go to the people and put windows into their lives through which they may see the promises of God and humanity's need of them.

The discussion which followed brought out the pros and cons that are now in the air concerning the influence of the teaching in many of our theological seminaries. In the paper some little emphasis had been placed upon the statement that the pulling down of the family altar is due somewhat to the Biblical criticism of these later years. This touched the springs of convictions burning in the hearts of men who favor and men who do not favor the statement, and the discussion

was warm, but not over-heated. The spirit of both was charmingly Christian.

Mrs. E. B. Allen, of Pasadena, presented the topic: "Training of Children: Obedience; Love," in the story of a woman who was given a "second chance," an opportunity to live her life over again, and train her children in the light of her first experience. It was enthusiastically voted by the Association that this story be given to *The Pacific* for publication, and should it pass the editorial blue pencil, readers of this paper will need no further report of it at this time.

"Means of Moulding the Christian Thought of the Family," was the theme of a strong talk by Rev. Warren F. Day, D.D., of Los Angeles. As the family *thinks*, so it largely becomes. Religious thinking outranks all other. Four means for moulding the religious thinking of the family that are likely to be overlooked, were the points of Dr. Day's remarks: (1) A clear, strong conviction that the Christian thought of the family *ought* to be moulded. (2) The illustration of such thinking on the part of the parent. (3) The habit of careful, sympathetic talking in the family about that which lies deepest in human thought. (4) The moulding power of the indwelling Christ, in the heart and life of the parent.

In a talk on "Storing the Child's Mind With God's Promises," Mr. A. K. Nash, a layman and business man of Pasadena, said: "The most precious memory that comes to me of my childhood is that of my parents storing my mind with God's promises. These promises have cheered me all through my lifetime, coming to me when in mature experience I have needed them. Some time ago I asked myself, 'What can I leave to my children when I am taken away from them, that shall be of greatest benefit to them?' and the answer that seemed to come with most force to my mind was, 'Give them the promises of God.'" Mr. Nash has a list of twenty-six promises, one for each letter of the alphabet, which he compiled for use in his own family some years ago, and which he has passed on to many others who have desired to make use of them for religious training in the family.

The morning session closed with a prayer service, led by Rev. A. W. Thompson, of Etiwanda.

The general topic for the afternoon was "The Church and a Consecrated Membership." Rev. H. H. Wikoff spoke on "The Church House," or rather on the work of the Church Building Society in its relation to "the Church House." He emphasized three points: (1) Note the distinction between church building work and the Church Building Society. People sometimes give financial aid to some particular church and consider that their contribution to the Church Building Society; but this does not help the Society to meet the demands made upon it. (2) Note the distinction between the various funds of the C. C. B. S. There is the parsonage fund, the grant fund, and the loan fund, and moneys belonging to one cannot be used for the work of either of the others. Note, too, the missionary side of the work of the Building Society. The Society was founded on the missionary idea, not simply on the business idea. (3) Note the co-operative aspect of this work, how it fits in with the work of the other benevolent societies.

"The Life and Work of the Churches," was the annual narrative of the churches of the Association, and was presented by Rev. J. H. Cooper, of Santa Ana. The report shows an ordinary number of accessions to mem-

berships; considerable activity in material improvement, from the new building being erected by the First church of Los Angeles to little repairs in the small church buildings and parsonages—the total value of material improvements for the year reported from self-supporting churches amounting to \$123,247; ministerial changes, eight; vacancies, three; questioned concerning "spiritual life," one-fifth of the churches make no reply in their reports—possibly because they had no absolute standard upon which to base a report—spiritual life *should* be judged by the Mary rather than the Martha standard. The report on the whole showed a hopeful spirit among the churches, and evidences of much fruitage that cannot be tabulated.

Rev. J. H. Mallows, of Plymouth church, Los Angeles, read an excellent paper on "The Enrichment of the Church Service." His suggestions may be summed up as follows: Buy a pipe-organ, if possible. Have music the best obtainable—as soon as possible drop the jingles and sing the hymns and tunes that have character. Procure the best possible choir. Try occasionally antiphonal singing. If it is possible to learn to read well enough, read the hymns. Have no "long prayer." Teach the people that the "amen" is their part of the prayer, and help them in other ways to learn to pray. Create a feeling of friendliness, an atmosphere of "hominess" in the church. Give all possible attention to procure ventilation. Employ an efficient janitor if the *rara avis* can be found. After all this, Mr. Mallows closed his paper with these words: "But never forget that while external enrichment is important, it is not essential. They that worship the Father must worship him in spirit and in truth. To really enrich the service the heart must be enriched."

"Spirituality—What it is, and How Cultivated," was the topic assigned to Rev. Edgar R. Fuller, of Bakersfield. "In the popular mind," he said, "spirituality seems to be something unreal. We think we must pore over our Bibles and absorb spirituality. But it is not dreaming but activity. It is a refining of this life, moving into harmony with God. The emotional are more likely to be considered spiritual than those of thought and action; but this is not the accurate measure or test. The test may be applied to one faculty as well as another if both are used for God. The spirituality of the intellect should be recognized. The claims of Christianity must be made to appeal to the intellect and will, as well as to the emotions. Christ was incarnate heroism as well as incarnate pathos. He was no Peter the Hermit in either spirit or practice."

Mr. W. R. Blackman, a layman of the First church, Los Angeles, spoke on "What May Be Regarded as Some of the Greatest Hindrances to Spiritual Growth, and Methods of Overcoming Them." "Hindrances spring from within," he said. "The way many of us live is a hindrance. Social life, as now lived, is a hindrance. Prayer and Bible study is neglected, and spiritual life is hindered. The constant warring of the trinity of evil—the world, the flesh, and the devil—against the appeals of the Divine Trinity—the Father, the Son, and the Holy Ghost—throws hindrances in the way. To overcome the hindrances we must make a business of becoming 'overcomes.' We must feed on, and learn to make a right use of the Word of God. Through 'love' and 'consecration' we shall overcome hindrances." Mr. Blackman's paper was an earnest, Scriptural appeal, the outpouring of a life that has gone deep into the treasure-house of spiritual experience.

An uplifting prayer service followed, led by Dr. J. H.

Williams, of Redlands. The Association was approaching a matter on which earnest, thoughtful men would hold opinions that would seem to differ widely. "One of the glories of our religion is that we have a right to think, and do think, and can think differently and keep the sweet spirit," remarked Dr. Williams, and the truth of the statement was demonstrated at once.

At the last meeting of the Los Angeles Association, a paper on "The Fundamental Standards of Our Religious Faith," was read by Rev. Sherlock Bristol, which looked toward some action concerning a re-affirmation of the Declaration of Faith adopted by the General Association. A minute from the Los Angeles Association upon this paper was reported. It called attention to three suggestions from the paper: "(1) A re-declaration in brief of the cardinal doctrines of churches of our order (the Burial Hall Creed, in this case). (2) A declaration that these doctrines are considered so fundamental that no man properly belongs to our order who denies them in whole or in part, and such should be excluded from our ranks. (3) That this General Association send a letter to fraternal associations asking them to take like action, thus taking away the reproach of being a church without discipline and tolerating everything."

The report from the Los Angeles Association suggested and recommended: (1) That a re-declaration in brief, of the cardinal doctrines of our order is desirable, and that our Congregational Associations be urged to guard more carefully the door of licensure. (2) That it is desirable that all Congregational ministers within the bounds of our Associations be strongly urged to become members of our district associations, and that the churches be urged to use great care to secure ministers in good ministerial standing. (3) That we do not deem it advisable to make a general appeal for common action, inasmuch as the matter would eventually be brought to the National Council for final judgment.

This matter was earnestly discussed by Dr. Warren F. Day, Dr. J. H. Williams, and Rev. Sherlock Bristol. Men of strong convictions spoke, and men of strong convictions listened, and the air was full of present-day thought in its fearful and in its cheerful trend, and then the vote was unanimous to adopt the report. In a private note-book these words were just then written: "Only a body of Christ-filled men could have brought their convictions, caught from different view-points, thus face to face, and talked freely about them, and kept through it all such a spirit as this."

The report of the Nominating Committee closed the afternoon session. It was adopted as follows:

Home Missions—For three years, Rev. W. F. Day, D.D., Rev. C. P. Dorland, Rev. J. H. Williams.

Foreign Missions—Rev. R. B. Larkin, Rev. Henry Kingman, Mrs. Geo. F. Marston, Rev. L. H. Frary, Mrs. J. H. Williams.

Sunday Schools—Bion W. Williams, J. F. Drake, W. L. Malone.

Education—Rev. W. H. Day, Hon. C. E. Harwood, Rev. J. H. Mallows.

Temperance—Hon. Edward F. Hahn, J. S. Edwards, W. A. Sloane.

Publication—Rev. F. J. Culver, A. I. Gammon, Rev. J. L. Maile.

Interdenominational Comity—Rev. N. Rowell, D.D., S. H. Barrett, Rev. E. E. P. Abbott.

Sabbath Observance—Rev. E. O. Tade, Rev. A. D. Wycoff, Rev. W. H. Wolcott.

Delegates to General Association, Northern Cal-

ifornia—Prof. E. C. Norton, Rev. C. N. Queen, Rev. E. R. Fuller.

Special Committee on Pacific Coast Congress—Pres. Geo. A. Gates, Rev. J. L. Maile, Rev. W. F. Day.

Directors of Ministers' Relief Association—Rev. Elijah Cash, E. A. Walker, A. G. Nash, Rev. Henry W. Jones, Rev. E. O. Tade.

Arrangements for Next Meeting—Rev. Warren F. Day, Rev. H. G. Cooley, Rev. W. N. Burr, Mrs. C. H. Parsons, Rev. N. T. Edwards.

Registrar and Treasurer—Rev. F. J. Culver.

Statistical Secretary—Rev. George Robertson.

Preacher—Rev. W. N. Burr.

Alternate—Rev. E. R. Fuller.

To Report Work of the Churches—Rev. C. N. Queen.

The topic for the evening was "Social Progress and the Civic Crown." The first speaker was Hon. E. F. Hahn, of Pasadena, whose theme was "The Saloon Eliminated and Prohibitory Law Enforced." This was a strong plea for the Anti-Saloon League by one who has studied the problems of the "temperance question" with care and caution. He showed what has been accomplished by the League in Los Angeles County—a result cheering to the friends of purity and righteousness. He explained the League's adaptability to the needs of the work just at this stage. And concerning the enforcement of laws when they are made, he made it very plain that this rests largely upon the temper of public sentiment. It was a clear, ringing sensible address that dealt wisely with solutions as well as with problems.

Rev. William Horace Day, of Los Angeles, followed with an address on "The Enthronement of Christ in Business." "It is because Christ has not been enthroned in business that we have the liquor traffic," he began, "Money has been placed on the throne, and under this reign a brood of evils has been hatched and nurtured. The liquor business would not go for a year if people did not want to make money."

"But to a growing degree Christ has been enthroned in business. Money does not hold an undisputed throne. There is today a mighty enlivening of the social conscience concerning the right of wealth. The church must enthrone Jesus Christ in business. We must be sympathetic and alive to the deeper meanings of this great labor movement."

These are little crumbs. The address was a feast.

The topic of the evening was further discussed by Rev. C. W. Williams, of Avalon, whose thoughts may be summed up in one of his closing remarks: "The filling and the thrilling of our social system with the spirit of Jesus Christ—who is going to do this? We folks must do it. It is what we are here in the world just now to do."

Early in the morning session an invitation came from the First church, Los Angeles, to hold the next meeting of this Association with them in their new church. This invitation was accepted.

Rev. F. J. Culver read a tender testimonial to the memory of Ex-Home Missionary Superintendent, Rev. James T. Ford, who died during the year.

The special topic for the forenoon session was "Winning and Training Disciples for Service." Rev. R. B. Larkin read an admirable paper on "Christian Nurture of the Children, and the Boy Problem." He made a plea for pastor's classes for the children; and strongly rec-

commended "The Boy Problem," by Rev. W. B. Forbish, a recent publication from our "Pilgrim Press," for those desiring help in work for boys.

Rev. H. P. Case spoke on "The Relation of Home and Sunday-school." This address was calculated to set people to thinking about what the Sunday-school is doing for the home, and what the home is doing and what it can do, for the Sunday-school.

"The Church School as an Institution for Religious Education," was the topic discussed in a paper by Rev. W. N. Burr. "All out-doors is sometimes considered a sufficient institution for religious education; but there are fundamentals which nature cannot teach. The family ought to be such an institution, but too often religious instruction is left out of the family's program. The Bible school meets the need, and just now is the Bible school's opportunity. The enthusiasts may not be so far out of the way as we may think, who say that before the close of the twentieth century the Bible school will stand at the head of the educational system."

Bion W. Williams, of Santa Barbara, gave some very practical suggestions on "The General Association's Opportunity in Sunday-school Work." The Association is fortunate in securing Mr. Williams for the chairman of its Sunday-school committee for the coming year.

A tender communion service was held at the close of this session, which was preceded by the communion sermon given by Rev. J. F. Davies, D.D., of San Bernardino. The thought of God in his might and power, the Being who weighs the air, measures the heavens, numbers the very hairs of our heads, was graphically presented, and then the speaker said: "This God cares for us. The Infinite One weighs, measures, numbers, with man's welfare in view, and He bids man weigh himself. He thought enough of us to send One here as the standard weight. Let us weigh ourselves now by this standard, here, at this communion table, to which we come in remembrance of Him whom God has sent and remember growth is always possible. We may be shamed under our self-examination, but we are here to grow away from present attainment more and more into His likeness."

The Sacramental service was led by Rev. E. F. Goff and Rev. N. T. Edwards.

Thursday, attention was given to the Ministerial Relief Association. Unusual interest was awakened in the claims of this Society upon the churches, which will no doubt result in larger contributions for its work. An earnest address was delivered by Rev. E. F. Goff.

"The Evangelization of the World," was the afternoon topic. Rev. J. L. Maile, Superintendent of Home Missions, spoke on "Evangelizing Agencies in the Rural Districts and in the City." At the close of his address Mr. Maile presented the following resolutions:

Whereas, the Woman's Home Missionary Union of Southern California is a very efficient agency for co-operation with our home-land National Benevolent Societies, and,

Whereas, the honored President, Mrs. Warren F. Day is by ill health constrained to tender her resignation of that office,

Resolved, That we, the ministers and delegates of the Congregational churches of Southern California, in the General Association assembled, do hereby gratefully recognize the very acceptable service which Mrs. Day has performed for the churches and for our general benevolences.

Her work is distinguished for large ability, great executive efficiency and is inspired with the spirit of self-sacrifice. During her administration of seven years \$20,301.11 has been raised for the various objects of the Union.

Resolved, That we hereby tender to Mrs. Day in her retirement our sincere and affectionate sympathy; we hope for her restoration to health and the enjoyment of a well-earned respite from abounding labors. May she be comforted with the abiding presence of our Lord and with the knowledge of the continued esteem and appreciation of the churches.

The resolutions were adopted by a rising vote, and Rev. Henry Kingman led the Association in a tender prayer.

Rev. A. B. Case spoke encouragingly on "The Outlook of our Spanish Work."

Deacon N. W. Blanchard, of Santa Paula, read an earnest paper on "How Shall We Strengthen Our Home Missions?" The ring of this paper sounded something like this: "Educate givers for home missions."

Rev. Henry Kingman spoke on "Some Reassuring Elements in the Chinese Situation."

Mrs. J. H. Williams read a paper on "Hopefulness and Trials in Foreign Fields." By vote of the Association this paper will be sent to "The Pacific" for publication.

The afternoon session closed with a prayer service led by Rev. C. H. Abernethy.

"Christian Education was the topic in the evening. This was "Pomona College Evening." N. W. Blanchard, one of the College trustees, presided. President Geo. A. Gates gave an inspiring address on "The Enlargement of Life," and proved that this is what Pomona College stands for. Rev. C. B. Sumner presented the financial situation, which, reduced not exactly to its lowest terms but to the fewest possible words for space in The Pacific is limited and the report must end sometime soon, amounts to this: \$18,000 brought in sight by the churches to pay off indebtedness will add about \$158,000 to the endowment.

The resolutions passed by the Association would make interesting reading, if there were room for them. One set expressed the desire that the present method of publishing in the Year Book the statistics of the churches constituting this body be changed so that they may appear entirely distinct from the statistics of any other Association. Resolutions were also passed approving the plan that the churches be represented in the voting membership of the Home Missionary Society in including our Spanish neighbors in its field of operations; expressing joy at the success that has attended the efforts of the Anti-Saloon League in Southern California; and expressing thanks to the press of Ventura and the railroad companies for courtesies, and to the Ventura church and people for their unstinted hospitality.

Southern California has never had a better meeting of the General Association than its sixteenth.

Special attention is called to the advertisements of three Congregational people on the last page of The Pacific—Messrs. John P. Fisk of Redlands, C. F. Plympton of Portland and H. C. Colton of San Francisco. Our readers will find them most excellent men with whom to deal.

The Sunday-School.

BY REV. W. H. SCUDDER.

The Cities of Refuge.—Joshua 20:1-9.

Lesson 5.

November 2, '02.

Among nations in ancient times the slaying of any member of the household called for "blood revenge," i. e., it devolved upon one of the family to shed the blood of the murderer to avenge the deed he had committed. Any one of the family might do this, but the duty was particularly expected of the eldest son. That this custom was of great antiquity, Scripture itself shows us. When Cain slew Abel, and was sentenced by Jehovah to be a fugitive and a wanderer in the earth, Cain replied that he would not only be hidden from God's face, but also, whoever findeth me shall slay me. (Gen. 4: 12-15.) This was an utterance from fear of the vengeance of some member of the family in view of Abel's murder.

Another instance is found in Gen. 27. Esau threatened to slay Jacob for defrauding him of his birthright, whereupon Rebekah sent Jacob to Laban, to live there until his brother's anger had died away. "For why," said Rebekah, "should I be bereaved of you both in one day?" that is, if Esau slew Jacob, some relative would avenge him by killing Esau, and the mother would be deprived of both sons in a day. The origin of this custom must have been in those semi-barbaric ages when men looked to the might of their own sturdy arms than to the majesty of law, for a redress of grievances, and the maintainance of the family honor. The custom has always prevailed among the Arabs, and was the subject of their "most beautiful and elevated poetry." Mohammed tried to restrict the custom by law in the Koran permitting a sum of money to be accepted as a ransom. He forbade the infliction of a cruel or torturing mode of revenge. This has not been as much a check upon the wild natures of the Arabs if observers are to be trusted. One finds a proverb to this effect, "Were hell-fire to be my lot, I would not relinquish the Thar," and another writes, "The Bed-a-wees have made the law of the avenging of blood terribly severe and unjust, for with them any single person descended from the homicide, or the homicide's father, grandfather, great-grandfather, or great-grandfather's father, may be killed by any such relations of the persons murdered." We can see how a whole tribe might easily be involved in murderous designs from the following: "Two villages have disputed about a stray goat; there was first, tremendous shouting, especially among the women, urging on their husbands and brothers to fight; then in a moment of excitement weapons were used, and blood was shed, and blood calls for blood. Then every member of the family is kept in constant dread. He stalks about armed at all hours, and in all places, with his goats on the mountain-side, with his donkey on the road, with his plow in the field, in seed-time and in harvest, in summer and winter, heat and cold. Imagination makes the "avenger of blood" follow him like a shadow, ever watchful for an unguarded moment, to fall upon him. Many a family has this blood revenge compelled to flee from house and home, and seek refuge among strangers; many a village it has left desolate; for none will live where the sentence of death hangs constantly over them." (F. Johnson.) The low estimate anciently placed upon a human life is forcibly illustrated by the facts just related, and even more so the threatened destruction of the family, which we have learned to look upon as the unit, or basis of

society. It is one of the notable features of the Mosaic legislation that it holds to the value and sacredness of human life. The mere prohibition of murder is not impressive enough, nor the legislation that the life of the murderer would be required. The taking of human life was a crime against the Creator of life, a sin against God, who was the proper avenger of blood, because man was made in the divine image (Gen. 5:5-6) and the blood shed is represented as crying from the ground to Him for vengeance (Gen. 4:10). This thought at once made life valuable, murder a heinous crime, and placed the family under protection. And this changed point of view made the very custom of the avenging of blood to possess a real value. Two kinds of murder could be avenged by the "avenger of blood." (a) Any cold-blooded killing by deliberately striking with an instrument of iron, a stone, or weapon of wood. (Num. 5:16-19). (b) A murder through anger, or hatred (id. 20-21). But, to insure against misjudgment on the part of the "avenger," and stay proceedings until fair trial should determine the facts, the Cities of Refuge were set apart, that the murderer could flee to. Their very situation is instructive, three on the east, three on the west, of Jordan, one in the north, the center, and the south. It is stated that no city in Palestine was more than half a day's journey from one or other of these cities, and the chances of reaching the place of safety, were on the side of the pursued, rather than of the pursuing avenger. After the impartial trial of the murderer by the elders of the town to which the slayer had fled, he was, if found guilty, turned over to the "avenger" who must himself inflict the penalty of death. No compensation or substitution for the penalty was permitted, whether of money, or cattle, or property. No pity was to be shown the willful murderer, he must atone for his crime with his life. The effect of this is visible by comparing what we know of Jewish Cities of Refuge with those of other nations. Because some compensation could be received among the latter, their Cities of Refuge were filled with criminals of the worst order. Thus in the reign of Tiberius Caesar, these cities had so multiplied and the criminal classes so increased that new legislation had to be enacted, the number of this class of cities reduced, and severe legislation placed upon those who fled thither. All this was avoided under the Jewish economy by the strict regulation in case of guilt. It is noticeable how little is said in Jewish literature of the advantages taken by homicides of these Cities of Refuge. Two or three interesting facts are obtained from the Rabbins. The sanhedrin was required to have the roads leading to these cities of extra width, at least 32 cubits (58 feet) wide, every hillock must be levelled, every stream bridged. At all turns posts were erected with the inscription, "refuge, refuge," plainly pointing the way. Two law students were also appointed to go with the man, that they might calm the mind of the "avenger" in case he overtook his victim, and prevent hasty revenge. In case the man was not guilty he was given a place to dwell in within the city limits, taught some trade whereby to obtain a living, and protected by making the city limits, not the walls which enclosed it, but the suburbs which extended 1000 cubits beyond the walls. Here the man must remain until death, or the death of the High Priest. Many explanations of this curious fact have been attempted, perhaps the most satisfactory being that of Dr. Oehler, "The manslayer was to be withdrawn from general intercourse with the people until the expiation of his act was completed. Expiation was absolutely necessary, on the analogy of the sin

offering, Lev. 4:1 ff. even for blood shed undesignedly. This expiation seems to lie in the death of the high priest, which does the same for his period of office as his function on the great day of atonement does for a single year." Possibly we can refer it to the ancient custom of releasing certain classes of prisoners from the legal consequences of their deeds upon the accession to the throne of a new king. A new period opened, and new opportunity was given to the unfortunate.

Christian Endeavor Service.

BY REV. BEN F. SARGENT.

Topic for November 2nd 1902

The Best Gift.—1 Cor. 12:28-31 and 13: 1-18.

The apostle here speaks of a number of gifts. There was prophecy, that's discernment of tongues, that's eloquence of help, and it is a great thing to be able to help. Then there were those showy gifts, miracle working and healing of diseases but over-topping them all, beautiful in its grandeur, arose the best gift—love.

Love's Portrait.

It is noticeable that Paul's first description of love is a negative one. He simply tells how meaningless, and valueless and insipid precious devotion becomes without love to season it. As the boy defined salt as, "That which makes potatoes taste badly, if you don't have it on them," so Paul says of love, "It is what makes tongues jangle and tinkle, merely, and faith, though mountain-high, to be less than vanity, and having given all to the poor and having nothing but one's body left should one lay that on some smoking altar it is all as nothing. In other words, it is not quantity but quality. It is not how much of self, but how much of Christ we express that makes things worth while.

Paul's First Stroke.

Having now stretched his canvas we look eagerly to see Love's portrait appear before us. We have read so much of Love's colors, and beauties that we expect Paul will dip his brush in heavenly pigments and ravish our waiting eyes. But the first stroke of the brush outlines a brow of suffering. Love suffers. Young people, to whom these words are written, you do not like that. Perhaps you shrink from it, and say with Peter, "Lord thou shalt never wash my feet." But Jesus answers as of old, "If I wash thee not, thou hast no part in me." Only by bearing Christ's cross of love and suffering, can you take part with Christ. But love's brow is not sad, but "is kind."

Her tribulation worketh patience, and her patience experience, and her experience, hope; and her hope maketh not ashamed because the infinite love is shed abroad in our hearts by the Holy Ghost.

Some Negative Certainties.

In continuing the portrait of love, Paul gives out certain things which love under no circumstances will do. She will not envy any their estate, not be puffed up because of her own, nor vaunt herself, nor even be a self-seeker; in behavior she will be always seemly, never easily provoked. In her heart she will think no evil, therefore her lips will never rejoice at another's fall, but will rejoice at his integrity.

Some Positive Certainties

These are that love beareth, believing, and hopeth and endureth all things. If one falls, love does not say "I

told you so," but "I hoped he would be faithful." Love helps people to be faithful and to endure to the end. People measure up to our expectation of them, and answer to our treatment of them. Treat a dog like a thief, and he will become one. Treat a man like an angel and he will act "like an angel;" treat him like a devil and he will act correspondingly. Christ came like an embodiment of love to shape the world by love's sweet influence.

Will it Stand the Test?

The other things Paul named as gifts (xii:28) have all ceased. Even the knowledge of last decade has "vanished away." All that we value, and rightly, of beauty, and strength, and wealth, goes. Earthly friendships are soon broken. Earth itself fails us. But love never fails. Faith and hope shall be left below when we go hence, but we shall take love along with us. Faith and hope are only good in what they represent. Love is the thing represented.

Love's Conception of Life.

"When I was a child," how often the phrase is upon our lips, but "now we are young people." Then let us get love's conception of a large life, and of high duty. Small conceptions of God, and Christ and who our neighbor is no longer become us; let us put them aside and leave them with the child's shoe or dress we used to wear. Haven't our souls larger grown as well as our bodies? Let us then measure up to the full-grown stature of Christ Jesus, and above all put on love, which is the "bond of perfectness"—heaven's best gift.

A Tribute to a Martyr's Memory.

On Friday of Association week, a party of delegates in attendance at the General Conference at Petaluma went out to the cemetery to visit the grave of John L. Stephens, a graduate of the Pacific Theological Seminary, member of the Petaluma church, and missionary of the A. B. C. F. M. He was assassinated while carrying on his work in Mexico. A monument erected by the General Association of California marks the body's resting-place but the spirit is with God. There is also a memorial window in the local church.

The service was in charge of the Rev. S. R. Yarrow of Rocklin and was simple and beautiful. A Sunday-school scholar assisted by friends made a wreath of white roses and ferns which was carried out to the grave. This wreath was held by four persons representing the four bodies of the seminary; Judge Haven, for the trustees; Prof. Nash, the faculty; Rev. A. B. Snider, the alumni, and Mr. Livingston, the undergraduate. Dr. McLean led in prayer and spoke a few words of testimony of the martyr's worth, he having known him when a student in the Seminary. A hymn was sung, the inscription on the monument read and the service was ended. The hearts of all present were made tender by the thought of this life which so willingly entered into "a hard place" where he could present the gospel of our Lord Jesus Christ to his fellowmen.

Mr. Stephens' memory is esteemed highly by all who knew him. This was made evident by the visit to the cemetery of some of the older members of the association who quietly left the session to spend a few moments by the grave of this one who has been permitted to enter the noble army of martyrs.

MUNHALL'S REPLY.

[FROM CALIFORNIA CHRISTIAN ADVOCATE.]

Editor California Christian Advocate: I am constrained to write a little because of the editorial in your issue of August 21st, in which I am made to figure conspicuously.

I have been a member of the Methodist Episcopal church for more than forty years. I believe her doctrines and have always obeyed her rules, and have been loyal to her polity. I am an ordained minister, and have been doing the "work of an evangelist" thirty-three years. I believe I have preached the gospel to more than 15,000,000 of hearers, and that more than 150,000 persons have professed conversion in meetings I have conducted—among whom are hundreds of ministers now in Methodist pulpits, and thousands besides who are now in Methodist churches. Whatever the Methodist church has accomplished in the last forty years—and it has been extraordinary; indeed, wonderful—I have in my humble way done my best to bring about, and no one rejoices more over her achievements than myself.

I believe in the largest and most thorough culture. Therefore, I believe in building and endowing colleges, providing they are kept loyal to the Bible and the doctrines of the church, notwithstanding the fact the Great Head of the church gave no command to the church to enter upon such work. Building and endowing colleges and filling their halls with students is no proof, however, of a spiritual church. Germany beats the world in the educational business, and her churches are more unspiritual than those of any other civilized nation.

I do not believe in Methodist schools employing instructors who are unchristian, rationalistic and infidel, as is done in not a few cases. Neither should objections to the integrity and authority of the Bible and the doctrines of the church be permitted in these schools, as is being done in two Methodist theological schools, and some other of our educational institutions. I protest against such things. So must you if you are loyal to your ordination vows, for did you not solemnly promise to "be ready with all faithful diligence to banish and drive away all erroneous and strange doctrines contrary to the Word of God"?

You say, "The regeneration of human character is the mission of the Spirit of Christ in the world." I do not believe this. Nicodemus had just as good a character when he came to Jesus with his all-important inquiry as you and I have now; but Jesus told him, "You must be born anew." It is the individual that needs regeneration, not his character. Of course, it is the business of the church to build a man up in character; but this cannot be

done in God's way until the man has been regenerated by the Holy Spirit. Winning men to Jesus Christ is the the supreme work of the church, as regenerating them is the supreme work of the Holy Spirit. The church that is not winning men to Jesus Christ for salvation and heaven is not doing the first and most important work appointed unto the church of our Lord and Savior Jesus Christ. No matter however much and well it may be doing other work, proper, and indeed necessary of itself, if it fails in this most important work it is not accomplishing its mission in the world. The church was never commanded to "hold the fort," but to make disciples of all the nations. The Methodist church is not doing that work as once she did. She is not doing it as she should be doing it. There are alarming unspiritual conditions among us. Formality and worldliness abound as never before in our history. The old heroic spirit—the spirit of sacrifice and conquest—seems in large measure to have departed from us. I am in a far better position to judge of these matters than you; of this I am quite sure. My one desire, over which I weep and pray, and for which I write and preach and work, is that we may be aroused to a realization of existing conditions, awakened to an appreciation of our needs, and led out into the battle for the achievement of more glorious conquests than we have ever known. I think instead of calling me a "calamity-howler," you ought to wish me well and bid me Godspeed. But no matter what you call me or do not, I shall go right ahead doing my duty to God, the church and my fellow-man.

You also take a little tilt at evangelists. It requires no great courage to do that, they are so very few and uninfluential. Have you ever taken a tilt at the officials and professors in some of our educational institutions who are promulgating "erroneous and strange doctrines contrary to the Word of God"? If not, allow me to suggest that there is a good chance to prove your loyalty to God and the church and at the same time to test your courage.

What you say about evangelists is very much like some things that were said by the ecclesiastics of the Church of England of the Wesleys, Whitefield and their co-laborers, and work. Have you forgotten the pit from whence we were dug? Our fathers in this country were treated to even worse criticisms.

At the last General Assembly of the Presbyterian church a ringing resolution, favoring a forward movement all along the line, was unanimously passed. A competent committee was appointed to carry out the wishes of the Assembly as expressed by the resolution. That committee is at work, and is engaging the services of as many of the properly accredited evan-

gelists as they can command. The Methodist Episcopal church should be in the lead in such work; it is where she belongs. Why not?

You know, Mr. Editor, that I have no patience at all with the so-called evangelists and their methods of whom you speak. I am in no sense responsible for such men and their work. Some pastors of our church are, however. They open their pulpits to them; and many times pay them far more than the man sent of God, who will work in God's way; and thus put a premium upon extravagance, sensationalism, and even indecencies.

But, Mr. Editor, for every so-called evangelist of the sort you have named I can find you three or more pastors who are sensational and extravagant, who resort to claptrap methods, who deny the authority and infallibility of the Bible, the omniscience of Jesus, and the vicariousness of his atoning work; who do not believe in the regenerating work of the Holy Ghost, or in revivals give their people a stone instead of bread, and are blind leaders of the blind; and not a few of them are in Methodist pulpits. Shall we denounce pastors in general because some are unwise, untrue and unfaithful? Of course not. The pastoral office is ordained of God, and the great majority of pastors are grandly and heroically faithful to every trust committed to them. The office and work of the evangelist is also ordained of God; and not in the pastorate nor any other order of the ministry can there be found a more intelligent, conscientious, noble, faithful, godly, and heroic band than the properly accredited evangelists of this country.

L. W. Munhall.

Germantown, Philadelphia, Penn., Aug. 30, 1902.

Weather Signs.

The sun is bright, the sky is clear,
But grandma says a storm is near;
And when I asked how she could know,
She said the peacock told her so,
When, perching on the old fence-rail,
He screamed so loud and dropped his tail;
And the shy cuckoo on the wing
Repeated over the same thing;
And "More wet!" all the Bob Whites
cried,

That in the grassy meadows hide;
The soot that from the chimney fell
Came down, it seems, this news to tell;
The kettle sang the self-same tune
When it boiled dry so very soon;
The grass this morning said so too,
That hung without a drop of dew;
And the blue swallows, flying low
Across the river, to and fro.
So all these told her very plain
That ere the evening it would rain;
But who told them, and when, and how?
That's what I want to find out now.

—Selected.

The Home Circle.

There is no greater problem in domestic culture, or our national welfare than that of training our boys and girls for lives of sobriety, morality and experimental religion. The molding of their characters into that noble manhood and womanhood which qualifies them for useful citizenship, and is the foundation of the home and the State, is the task of today.

The preparation for a successful life of integrity and usefulness on the part of our youth should begin long before the child is born, by the parents living a virtuous and pure life, that will insure a healthy, vigorous offspring, and not transmit to their children evil passions, intellectual weakness or moral depravity by improper living.

Myriads of children come into the world with impaired constitutions, weak moral forces, self-destroying appetites, and strong passions for crime, owing to their parents' disregard of the laws of health, temperance and morality. The State Board of Statistics report that forty-four per cent of the idiotic and feeble-minded of our population are traceable to parents indulging in the use of intoxicating drinks. Let it be remembered that children have rights as well as parents. The first right that a child has is to be born right, with a good foundation for health, happiness and usefulness. Then the child has a right to protection, discipline and culture, and to be trained in the practice of sobriety, virtue and industry, until its nature will incline by force of habit to do the things that are right. In view of these obligations everything should be done to form Christian character, to promote their health, happiness and purity, to develop the moral and spiritual nature of the children, and to help them to conquer their passions and become masters of themselves through divine assistance.

When a mother takes a child into her arms she little knows the possibilities that lie within it, to be developed by careful training, through the cultivation of the conscience and those virtues and graces that make up Christian character and form the genuine purpose of life. A child that has been well born and brought up, though it may have but a limited education, is infinitely superior to one who goes through college without moral character. Character-building should be the great aim of parents as the most important part of the education of the young.

The training of children in the principles of rectitude and practical righteousness is of the utmost importance, for the moral bias given in those early years will so root itself in their lives and characters as to be almost unchangeable. The most

lasting impressions are usually received at home. It is there that the seeds are sown that germinate and develop into a noble and self-respecting purpose, or otherwise into an aimless life of lawlessness, dissipation and crime. Children should be taught chastity when very young, and that there is but one standard of morality for the sexes, to which all should conform; that the boys should observe the same rules of purity that are expected of girls, and be taught to shun the saloon and haunts of infamy that entrap the feet of the weak and unwary, hush the voice of conscience and blunt the finer feelings of their nature.

Parents should be familiar with their children, make home attractive, and give them the truth on all those lines of instruction that pertain to Godliness, and help them to reach the highest capability of manhood and womanhood in purity of mind and nobility of purpose, prepared for Christian citizenship and the duties of life. Children should be taught their obligations to society, the rights of persons and property, and the duty of every citizen of the State to return a full equivalent for the benefits he has received.

While many children develop evil habits through hereditary tendency, others glide into them by degrees through strong passions, impure reading and bad associations. Before they are aware of danger their habits are formed, and in a feeling of self-confidence they gradually grow into excess and an aimless life at the sacrifice of their self-respect, which lead millions of young people on to destruction.

There has never been a time in the history of our country when such persistent efforts have been made to ensnare our youth as there are today. Corrupt literature, pernicious games, drinks and tobacco are prepared expressly for them. These instill into their young and tender minds vicious tastes and habits that wreck their physical, intellectual and moral being, stupefy their feelings, benumb their sensibilities, excite their passions to crime, and lay waste the hope of future generations and the finest work of God's creation. Against these and kindred habits parents should be on their guard.

Among those who appeal to our tenderest sympathy, and awaken our deepest compassion, are the neglected children of the drunkard. We cannot be idle spectators to their often degraded and pitiful condition, reared as they are in the midst of poverty, abuse and discord, and turned into the highways of vagrancy, lawlessness and crime.

Government, therefore, should suppress the manufacture and sale of intoxicating beverages, and protect the home and the rising generation from the appalling consequences of the traffic, for in this lamentable condition there are myriads of

young people led on by force of circumstances through the avenues of crime to the prison or the gallows, lost to the home, the Church and the State.

This sad ending of a wasted life involves not only the destiny of the soul, but falls as a crushing blow upon the home, and sends many a heart-broken mother to a premature grave.

Denver, Colorado.

Father's Time.

"Oh, no, I cannot go with you after dinner tonight, because that is father's time, and we always have so much fun then."

This is what I heard a little maiden say to her school friend, who had invited her to go somewhere with her.

"Father's time." I wondered what that meant, and so I asked the little maiden, "What is 'father's time'?"

"Oh," said she, "father's time is right after dinner at night, an hour or so before we go to bed. Father makes lots of pleasure for us, then, and it is the only time we can see him, except in the early morning, and that is for such a short while. Father never goes away at that time, neither do we; we give that hour to him, and he gives it to us. It is our 'together hour.' Oh, he is such a good, dear father!"

What a testimonial to the high standard of fatherhood was the speech of this little girl! Away all day, immersed in business cares, the father could give no time to his children except the hour before their bedtime. With what happy, light hearts those little ones kissed him good-night when bedtime came, and with what smiling faces they went to sleep to dream beautiful dreams of father-love!—S. T. P., in Evangelist.

Synnex—"You profess to be a devoted believer in Christian Science, but I noticed that when you had a tooth extracted the other day you took gas." Mentor—"I took the gas not because there is such a thing as pain, but from fear that, in the excitement of the moment, I might be led into thinking that there was."—Boston Transcript.

"Every package that comes to my papa is marked 'D.D.,"' boasted the minister's little girl. "Oh, my papa's are marked with an 'M.D.,"' returned the daughter of a physician of the neighborhood. Then, with a sniff of contempt, "Huh!" exclaimed the third little girl, "everything that comes to our house is marked 'C. O. D.'"—Ram's Horn.

"See here, John, this automobile of mine looks as if it had some pretty lively usage. You didn't have it out while I was away, did you?"

"Why, yes, sor, I did. I was afraid it would get shittf shanding in the shtable so long, so I gave it a very lively exercise, d'ye moind, every pleasant day."—Cleveland Plain Dealer.

Boys and Girls.

If There Were No Sun.

Poor old sun! Was there ever anything so generally abused, and so little understood?

When he stays long with us in summer, people yawn and complain of the 'long, dreary days.' When his visits are short in winter, they blame him for the long gas bills they have to pay. Should he hide his face behind a cloud for a few minutes they say that he is neglecting his duty of keeping the world warm, and when he pours down his glorious smiles upon the earth they open their umbrellas and wail. "What a dreadfully hot day it is!"

Now, I wonder how many of these discontented folk ever pause to think what would happen, if, as a punishment for their discontent, the sun were suddenly taken away?

"The world would be in darkness," you say. Yes; but something more terrible than that would take place. If there were no sun, all the green leaves would lose their color, and the flowers would pale, for it is the sunlight that is chief painter of the lovely tints in the rose and violet. This result you must often have seen when you lifted a large stone that had been hiding the vegetation from the light of day, and you found the grass beneath almost bleached; or you have seen the same effect on some stray weed that has taken root in the corner of a dark cellar.

I have no doubt most readers have heard of the famous "Mammoth Cave" in the State of Kentucky, in America—that wonderful cavern with its vast underground halls, rivers and lakes, all shut out from the light of day, and dark as night, save for the illuminations that man has provided. Well, in the depths of the black waters there are known to exist many curious kinds of fishes, much the same as ordinary fishes, but for one great difference—they are all perfectly blind. When first this discovery was made, men marvelled very much, but it only took a little consideration to convince them that the peculiarity was just what might have been expected; for what would be the use of eyes in the pitch darkness of the cavern?

Now, as it is with the fish, so would it be with us if all the light were suddenly taken away from the world. Having no further use for eyes, we would soon lose the sense of sight, for Nature never allows a sense to remain where it is not wanted.

Then again, how cold we would be without the sun. I need not wait to explain all the reasons here, but you may take my word for it that, if the sun were

not present to warm our atmosphere, the earth would soon be covered with ice, and the air become so cold that animal and vegetable life would cease to exist. Then there would be an end of the world.

So how grateful we ought to be that, in spite of the thousands of years he has lived, our old friend still manages to spare plenty of smiles for the whole universe. And, as the sun never deserts us, so ought we to remember the great sunshine of the Lord's Love—the light that never ceases to beam down upon even the 'uttermost parts of the earth,' the Love that ever shines upon us all, to keep the cold frosts of sin from our heart.—Argyll Saxby, "Sunday Reading for the Young."

They Never Ate Pie.

"Seventeen!" gasped the Boy.

"Yes," the Girl said, calmly, "it's rather a large family. Of course that counts in the servants. There's a Chinese cook and a black 'mammy' and a French nurse."

"Then they're rich—an' don't eat pie! I don't s'pose you mean *never*?"

"Never," calmly.

"Well, I never! I don't mean ate pie," the Boy corrected himself hurriedly. "I mean I never heard of such a thing. Are they 'Mericans?"

"Mercy, yes, the 'Mericanest kind! They're very pa-tri-ock-it indeed. You never saw such a family for—for *that*: The third from the youngest child always dresses in red, white an' blue. Her Sunday best dress is made out of a flag!" The girl was smiling shyly.

"They don't live *here*—not in this town?" The Boy was a recently arrived citizen himself.

"Oh, yes, they're close neighbors."

"What's their name?"

"Squinch."

"What?"

"The Squinch family. It's a queer name, isn't it? I made it up my—I mean I always liked it."

"Any boys?"

"Three 'n' a half. The half one is the baby."

Three boys and a half, and never ate pie! The Boy felt intense pity for the Squinch family—also scorn. With all those servants they must have money, and with all that money they might have pie for breakfasts and suppers, too.

"Are they sick?" the Boy asked, suddenly. The Girl shook her head.

"Don't they like it?" (As if!)

The Girl hesitated, visibly embarrassed.

"We-ell—well, they never said they didn't. They are very polite. I've seen them sit all round a pie and smile like everything, but they never ate it. Never—in this—world!"

"If you don't believe me, p'raps you'd like to be introduced to 'em—p'raps you'd believe *them*!" she cried. "Come on!"

The Boy followed her. The Squinch family lived up-stairs! The Girl took him into a big room, and there they were, the whole seventeen of them! They sat round on little stuffed sofas and chairs, in very uncomfortable attitudes. They were all smiling and staring straight ahead, and not one of them so much as breathed!

"Oh!" ejaculated the Boy.

"Well? I s'pose you believe it now? They never ate a single crumb o' pie in their lives," the Girl said, stiffly; but, oh, dear me, how her eyes were laughing!—Eleanor Woodbridge in "Youth's Companion."

Doing 'Even So.'

"Did you order the soup-bone on your way to school this morning, Sam? Because it didn't come."

"Why, no mother! I forgot it."

Sam's mother looked more vexed than you might have expected; for, of course, little boys will forget sometimes, and people have to be patient with them.

But Sam was not surprised; he knew that it was not just now and then that he forgot; it was almost all the time. He forgot to open the window in the morning when he left his bedroom, and mother always had to attend to it; he forgot to shut the front door behind him; he forgot to wear his overshoes when it rained; he forgot to wash his hands and brush his hair for dinner; he forgot to feed the goldfish; he forgot to water the geraniums—oh, the list would be so long you would fall asleep over it were I to tell you all the things Sam constantly forgot to do.

And he did not seem to think that it was his fault; he always said: "I forgot," as if it were a perfectly good excuse.

"I am going to give you some medicine, little boy," said the mother, "to improve your memory."

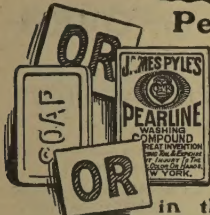
"Medicine, mother? Out of a bottle?"

"No, not out of a bottle; you'll find out about it presently."

That night at tea Sam's cup had no sugar in it, and he made a very wry face. "Oh, I told Hannah she might forget the sugar," said his mother; "you are used to forgetting."

My! What a week it was! Everything went wrong with Sam. There was no salt in his oatmeal, no spoon at his plate, no gown under his pillow, no fire in his bedroom, no water in his pitcher, no buttons on his shirtwaist; the things that other people had been used to doing for him all went undone, and to every complaint his mother answered, smiling, "Why, Sam, you ought not to mind people forgetting."

But mothers do not like to see their little boys unhappy, or even uncomfortable; so pretty soon this mother said, "Suppose we start over again, little son, and keep the Golden Rule: 'Whatsoever ye would do to men, women, and children should do to you, or for you, do you even so.'"—Mayflower.



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How little we know even of those whom we see every day, whom we have lived with for years. Let a man ask himself what his friend, or his wife, or his son, would do in some supposable emergency; how they would take this or that injury or affront, good or bad fortune, a great sorrow or great happiness, a sudden temptation, the treachery of a friend. Let him ask himself any such question, and it is almost certain that, if he is honest with himself, he will have to admit that he can only conjecture what would be the result. This is not because human nature is inconsistent; the law of character is as immutable as any other law; it is only because human nature eludes tis.—H. C. Merwin.

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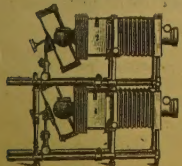


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God doesn't ask us to rejoice over nothing; he gives us ground for our joy. What would you think of a man who seemed very happy today and full of joy and couldn't tell you what made him so? Suppose I should meet a man on the street and he was so full of joy that he should get hold of both hands and say:

"Bless the Lord, I am so full of joy!"

"What makes you so full of joy?"

"Well, I don't know."

"You don't know!"

"No, I don't, but I am so joyful that I just want to get out of the flesh."

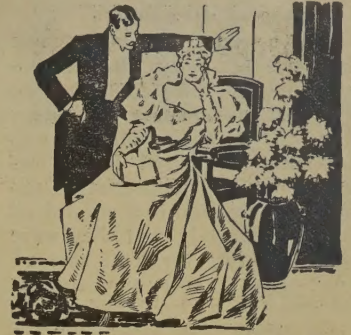
"What makes you feel so joyful?"

"Well, I don't know."

Would we not think such a person unreasonable? But there are a great many people who want to feel that they are Christians before they are Christians; they want the Christian's experience before they become Christians; they want to have the joy of the Lord before they receive Jesus Christ. But this is not the gospel order. He brings joy when he comes and we cannot have joy apart from him. He is the author of it and we find our joy in him.—D. L. Moody.

Only One Life.

The motto on the Nathan Hale monument, in New York City Hall Park, is worthy to be memorized and cherished by all of our young people: "I regret that I have but one life to lose for my country." These were among the last words uttered by that young hero of the Revolution, who was hanged, as a spy, Sept. 22, 1776, and they have inspired the spirit of patriotism in multitudes of hearts. May his memory be cherished among the names of those who were willing to dare and die on their country's altar.



Health is a magnet which irresistibly draws the man to the woman in life's mating time. Health does more than tint the skin with beauty; it puts music into the voice and buoyancy into the step, as well as happiness into the heart. A great many women covet beauty and are constantly seeking aids to beautify them. Let a woman first seek perfect health and all other charms shall be added to her.

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Appreciating Others.

I have known some people who were not very wise or eloquent or rich, who could not do any great, astonishing things for the Lord, yet their influence was as "ointment poured forth," because they had appreciative natures, that rejoiced in a good deed when they saw it, and they were always looking for that sort of thing. And so every new convert and every weak soul making an honest effort to do right found in them a sympathy and appreciation that was like a summer shower pouring its refreshing streams about the roots of a dry and thirsty plant.

We are likely to fall into the error of thinking that our life is without influence, or that we can afford to be indifferent in regard to others, and that whether we influence them for good or not is a small matter; but when once we consider we are shown the falsity of such a position, when we consider our neighbors and the people about us, and see their needs and how easily they are swept by every wind of influence from the outside; when we note how easy it is to hurt people or to help them; how contagious are good deeds as well as bad—we see that it is a matter of greatest importance, not for ourselves only, but for our brethren, that we should live the very best possible lives that God's grace may help us to live.—Rev. Louis Albert Banks.

Life is made up, not of great sacrifices or duties, but of little things, in which smiles and kindness and small obligations, given habitually, are what win and preserve the heart and secure comfort.—Humphry Davy.

It is a mistake to measure the enjoyment of others by the amount of enjoyment you find in a certain thing.

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Referring to the matter of taking the pledge, John B. Gough once said: "If the pledge had been offered me when I was a boy in Sabbath-school, I should have been spared those seven dreadful years."

Forgiveness is a virtue whose practice needs always to be restricted to others. The man who forgives himself instead is in process of weakening his own moral fiber.

If God has thought enough about my lot to appoint it for me, it can not be unimportant or ignoble.

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